



# Capturing Māori Lens to inform Food and Fibre Degree-Level Apprenticeship Framework: Stocktake of Education Models and Touchpoints of DLA Lifecycle

PREPARED FOR FOOD AND FIBRE CENTRE OF VOCATIONAL EXCELLENCE  
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## **“Te Manu Kai I Te Miro Nōna Te Ao”**

"Te Manu Kai i te Miro Nona te Ao" is a painting that embodies the concept of acquiring knowledge to learn from both the past and present, thereby shaping the future. Just as the kererū consumes miro berries to grow strong and healthy, the pursuit of knowledge nourishes and enriches us. The depiction of the kererū perched in a miro tree, rather than in flight, symbolises humility and pride, reflecting a grounded presence among the people.

In the painting, the miro berries symbolise knowledge. The berries surrounding the kererū signify the understanding that knowledge is a communal resource, not to be hoarded but shared and passed down for the benefit of all. The color palette, inspired by the miro tree and its berries, as well as the kererū itself, brings vibrancy and connection to the natural elements represented.

The painting also references the whakataukī (proverb) "poho kererū ana," which speaks to the themes of pride and contentment. This artwork serves as a visual reminder of the importance of humility, community, and the collective sharing of knowledge.

**Artist Credit:** Toi and Design Limited

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## EXECUTIVE SUMMARY

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Food and Fibre Centre of Vocational Excellence (Food and Fibre CoVE) is committed to integrating Māori perspectives across all Food and Fibre CoVE projects to create a culturally responsive and inclusive educational environment that support Māori ākonga effectively in the food and fibre sector. This initiative is to provide an analysis on the integration of Te Ao Māori elements identified within the Food and Fibre Degree-Level Apprenticeship Framework (FF DLA) that can subsequently be used across all Food and Fibre CoVE study programmes. This report analyses existing vocational education models, evaluates their alignment with identified Te Ao Māori 'common view' elements, and provides recommendations for further development of this initiative with the ultimate objective of having an overarching Te Ao Māori engagement framework that study providers and employers can use to ensure that study programmes are culturally responsive to Māori.

### Key Findings

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The key findings from the analysis include:

- **Integration of Te Ao Māori elements:** Te Ao Māori touchpoints were identified at each stage of the FF DLA lifecycle.
- **Categorisation for Ease of Implementation:** These touchpoints can be categorised into groupings, facilitating easier incorporation of Te Ao Māori elements into study programmes by providers and employers.
- **Existing models not fit for purpose:** Although current vocational education models are well-suited for the specific purposes for which they were originally developed, they do not encompass all the key elements necessary for achieving this objective.
- **Potential Model Amalgamation:** Combining two models would incorporate all key common view elements, though this might introduce complexities in execution and clarity.
- **Opportunity for New Development:** Food and Fibre CoVE has the opportunity to develop a new model that encompasses all Te Ao Māori elements and directly relates to the industry.

The findings recommend the development of a new Māori vocational model that incorporates all key touchpoints, which will help form an overarching Māori engagement framework applicable across all Food and Fibre CoVE projects.

## BACKGROUND

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Food and Fibre CoVE is committed to honouring and giving effect to Te Tiriti o Waitangi in all of its activities. Critically, this involves supporting the advancement of Māori-led and mātauranga informed workforce development solutions in the food and fibre sector while recognising the importance of Te Ao Māori, especially te reo me ōna tikanga in the everyday life of Māori communities. This commitment is particularly important in the implementation of changes across the food and fibre sector through its programme of work.

Food and Fibre CoVE highlighted the critical need for a Māori engagement phase within the Food and Fibre Degree-Level Apprenticeship Framework (FF DLA). The initial proposal focused on integrating Māori engagement within the FF DLA project. However, recognising the broader potential impact, the Food and Fibre CoVE Board has asked for a reconsideration on the approach to encapsulate Māori engagement across all Food and Fibre CoVE projects.

With two additional ongoing projects focusing on Te Ao Māori elements (Māori Workforce Planning and Development, and A New Approach to Learner Pathways), Food and Fibre CoVE believe these underpinning pieces of work will help inform an overarching Māori engagement framework.

This framework will be designed to integrate Māori perspectives and engagement practices that can be consistently applied across all Food and Fibre CoVE projects. By doing so, Food and Fibre CoVE aims to create a cohesive framework that respects and values Māori perspectives, ultimately enhancing educational outcomes for Māori ākonga.

## Purpose

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The purpose of this report is to enhance and strengthen the DLA model, ensuring that it is more effective and inclusive not only for akōnga Māori, but also for all key stakeholders within the educational ecosystem, including providers, employers, and other learners across diverse communities. By strengthening the DLA model, the goal is to create a more equitable and supportive environment that fosters learning and professional development for everyone, regardless of background. This approach acknowledges the unique needs and aspirations of Māori while ensuring the system is adaptable and beneficial for all participants in the educational and vocational framework. The primary objectives of this initiative include:

1. Identify key Te Ao Māori touchpoints within the FF DLA lifecycle to establish a 'common view', where providers need to consider, for their specific study programme(s), where delivery would include Te Ao Māori/Tikanga Māori elements. These 'common views' would also serve as reference points for recognising iwi/hapū-related exceptions.
2. Carry out a stocktake of existing Māori vocational education and training models. This will determine their applicability to Food and Fibre CoVE projects, with a particular focus on the FF DLA.
3. To evaluate existing Māori education models in relation to the established 'common view', aiming to identify and understand any disparities. This assessment will help pinpoint areas that require alignment or enhancement to ensure a cohesive and culturally responsive educational framework.

The aim of this report is to provide Food and Fibre CoVE with well-informed recommendations for the effective and sustainable integration of Te Ao Māori elements into the FF DLA framework, and that will also assist to inform an overarching Māori engagement framework that can be applied across all Food and Fibre CoVE projects.

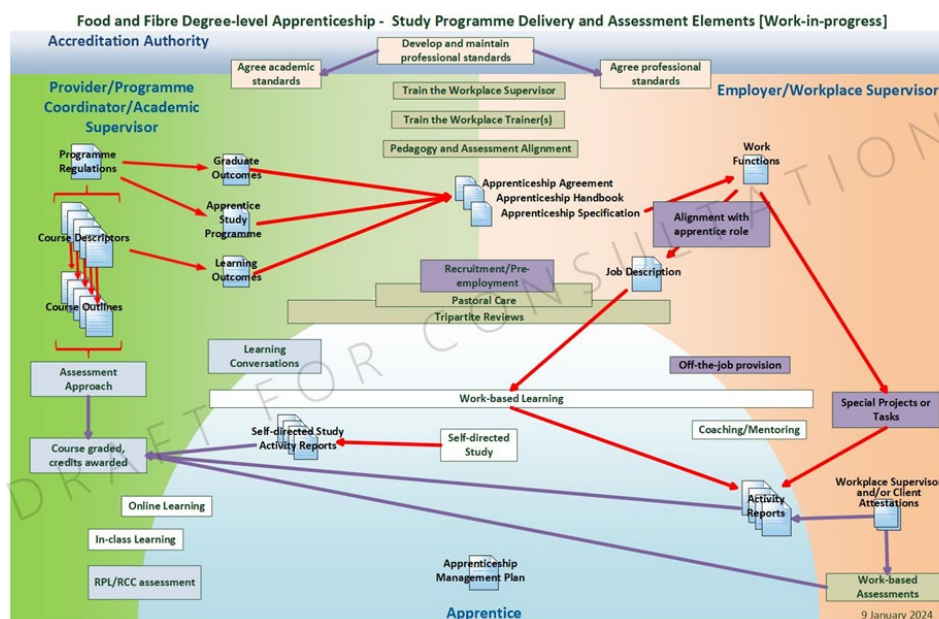
## DLA LIFECYCLE

The FF DLA lifecycle (as illustrated in Figure 1), is designed to integrate academic learning with practical work experience, ensuring that apprentices gain comprehensive knowledge and skills relevant to the food and fibre sectors. This lifecycle includes several key phases, each structured to maintain academic standards and facilitate effective learning outcomes.

The initial phase involves the agreement on academic and professional standards between accreditation authorities and providers, ensuring the program meets regulatory requirements. This is followed by the establishment of programme regulations, course descriptors, and specifications, outlining the structure, entry requirements, learning outcomes, and assessment methods. These elements ensure that the curriculum is robust, industry-relevant, and aligned with the expectations of both academic institutions and employers.

Throughout the apprenticeship, work-based learning is a central component, supported by self-directed study and online or in-class learning sessions. Apprentices are provided with a detailed study programme, managed collaboratively by academic and workplace supervisors. Regular learning conversations, activity reports, and assessments ensure that apprentices are meeting learning outcomes and progressing satisfactorily. The lifecycle concludes with the formal grading and awarding of credits, leading to the successful completion of the apprenticeship and the readiness of graduates to contribute effectively to the food and fibre industries. This structured approach ensures that the FF DLA programme is not only academically rigorous but also practically relevant, fostering the development of a skilled and competent workforce.

Figure 1- The Food and Fibre Degree-level Apprenticeship (Work in progress)<sup>1</sup>



<sup>1</sup> The Food and Fibre Degree-level Apprenticeship Study Programme Delivery and Assessments Elements (Work in progress) Neilson, D. (2023).

## Constraints

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While integrating Te Ao Māori elements into the FF DLA lifecycle is crucial for fostering a culturally responsive and inclusive educational environment, certain elements within the lifecycle are primarily governed by professional, academic, and compliance standards that must be maintained. These elements, due to their regulatory nature, are not flexible for modification to incorporate Te Ao Māori elements at a provider or employer level. These include:

- **Develop and Maintain Professional Standards:** These standards are established to promote the profession, develop ethical and practice standards, and encourage ongoing professional development. They must comply with national and international professional bodies, leaving little room for modification based on cultural elements.
- **Agree Academic Standards:** Academic standards are collaboratively set between the accreditation authority and accredited providers to ensure qualifications remain compliant. These standards need to be uniform to maintain the credibility and recognition of the qualification across all institutions.
- **Programme Regulations:** Programme regulations outline the structure, entry requirements, progress, completion, and award criteria. These regulations must align with the New Zealand Qualifications Authority (NZQA) and other regulatory bodies, ensuring consistent academic integrity and quality.
- **Recognition of Prior Learning / Recognition of Current Competency (RPL/RCC) Assessment:** This assessment process evaluates existing skills and knowledge against qualification outcomes for credit. The criteria and processes for RPL/RCC are standardised to ensure fairness and consistency across all applicants.
- **Recruitment and Pre-employment Requirements:** The process ensures that candidates meet the minimum entry requirements for the study programme. These requirements are standardised to maintain the quality and readiness of students entering the programme.

A desktop analysis of these constraints has not been conducted; therefore, it is crucial to acknowledge that there may be additional constraints affecting Māori in the education system that have not been identified here. This highlights the potential need for a thorough review of current policies and legislation to accurately identify and address the negative impacts on Māori education. Such a review should include detailed evaluations and consultations with Māori communities to ensure all factors are considered and to develop strategies that effectively mitigate these challenges.

## KEY TE AO MĀORI TOUCHPOINTS

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Upon initial analysis, it became evident, based on research, discussions with Māori, and inherent knowledge, that Te Ao Māori elements could be identified and integrated across each step of the FF DLA lifecycle, with consideration given to the exceptions that have been identified.

However, a deeper examination unveiled commonalities among these elements, indicating overlaps in their significance. In light of these insights, HTK and Food and Fibre CoVE engaged in discussions to explore more strategic approaches to presenting this information. The aim was to streamline the data presentation in a manner that not only avoids overwhelming the provider or employer, but also

enhances strategic clarity. By fostering collaborative dialogue, the teams sought to refine the approach, ensuring that the essence of Te Ao Māori integration remains effectively communicated while optimising comprehension and strategic alignment.

While a comprehensive literature review was not conducted, preliminary research and feedback have supported the common view elements identified. The research involved a combination of qualitative and quantitative methods, including interviews with Māori, as well as a review of existing educational frameworks and existing reports.

## The Common View:

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The identified 'common view' elements are categorised into five distinct groupings. Each group encompasses elements that share commonalities and similar interpretations, which allows for a more cohesive and comprehensive understanding of the diverse perspectives involved. These are:

1. **Relationships:** This includes relationships between the provider/employer and Māori ākonga, to their whānau, hapū, iwi, kaumātua and community.
2. **Engagement:** This refers to the engagement between the provider/employer and Māori ākonga (and their whānau) during pre-enrollment, throughout the programme, and post-programme.
3. **Education Curriculum:** This involves incorporating Te Tiriti o Waitangi principles, Te Ao Māori, Māori pedagogies, Māori principles and values, Māori aspirations and development, and tikanga Māori where appropriate to ensure the curriculum is compliant with accreditation standards and other compliance processes.
4. **Learning:** This involves Ako (holistic) learning, Māori learning practices, tikanga Māori, and ongoing support, catering to the needs of Māori ākonga and their preferred learning methods, such as wānanga or oral-based learning.
5. **Provider/Employer/Learner Uplift:** This includes enhancing cultural capability for providers and employers (and their staff), as well as providing mentors and pastoral care to uplift Māori ākonga.

Despite the absence of a comprehensive literature review, the preliminary findings and feedback indicated a strong alignment between the identified Te Ao Māori elements and the FF DLA lifecycle. This alignment is expected to enhance the relevance and effectiveness of the lifecycle, fostering an environment that respects and values Māori culture and knowledge.

## Importance of Common View Elements:

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Providers and employers may require further insight to fully grasp why these common view elements are crucial for Māori ākonga and their success in their educational journey.

### Relationships:

Understanding and nurturing relationships between providers, employers, and Māori learners, as well as their whānau, iwi/hapū, and communities, is critical for fostering a supportive educational environment. These relationships are rooted in trust, respect, and cultural recognition, which are fundamental for Māori ākonga to feel valued and understood. Establishing strong relationships ensures that the educational approach is culturally relevant and tailored to the unique needs of



Māori ākonga, thereby promoting a sense of belonging and support. This cultural responsiveness enhances the ākonga educational experience, making them more likely to succeed.

"Relationships were seen as a hugely influential factor in the learning outcomes for Māori ākonga. Ākonga spoke of the absolute importance of caring relationships and having key people such as employers, tutors, ITO training advisors, co-workers and whānau who were genuinely committed to seeing them succeed".<sup>2</sup> Providers and employers should recognise that these relationships go beyond the classroom or workplace. They must be integrated into the daily interactions and operational practices to create an environment that genuinely respects and values Māori cultural heritage. As highlighted in Te Whakatōnga report<sup>3</sup>, "Māori ākonga look at success holistically, and tend to succeed when programme delivery, providers, organisations and tutors build values and systems that align with their ideas of success".

#### Engagement:

Engagement between the provider/employer and Māori learners (and their whānau) is essential throughout the educational journey, from pre-enrollment to post-programme. Ensuring this engagement is continuous helps build a strong foundation of trust and cultural understanding, which enhances Māori ākonga's sense of belonging and commitment to their educational journey. Research<sup>4</sup> indicates higher success rates among Māori ākonga when providers or employers proactively engage with them, even before enrollment. This proactive approach benefits Māori ākonga and places responsibility on institutions to foster community involvement and support throughout the educational process. By incorporating pre-enrollment activities that introduce Māori ākonga to tikanga Māori and Te Ao Māori, providers can set a positive tone for the ākonga educational journey, demonstrating that their culture and heritage are valued and included.

#### Education Curriculum:

The research suggests that incorporating Te Tiriti o Waitangi principles, Te Ao Māori, Māori pedagogies, Māori principles and values, Māori aspirations and development, and tikanga Māori into the curriculum played a key role in the success of Māori ākonga<sup>5</sup>. This integration ensures that educational practices are not only culturally sensitive but also enriching for all participants. By embedding these elements deeply into the curriculum, providers can create a learning environment that reflects their culture and heritage, allowing Māori ākonga to see themselves represented and connected to their educational journey.

#### Learning:

The adoption of Ako learning, integrating learning practices influenced by Māori perspectives, and showing reverence for tikanga Māori also plays a key role in the success of Māori ākonga.<sup>6</sup> Ako is a holistic concept that incorporates ways of knowing, knowledge systems, beliefs, values and practices that are strongly connected and related to concepts such as whanaungatanga, wairuatanga, manaakitanga, and kaitiakitanga.<sup>7</sup> By adopting practices that incorporate and reflect their culture and identity, educational environments become culturally safe for Māori ākonga, thereby enhancing their learning journey.

#### Provider/Employer/Learner Uplift:

Enhancing cultural capability for providers and employers, as well as providing mentors and holistic pastoral care to uplift Māori ākonga, creates a supportive and inclusive learning environment for all.

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<sup>2</sup> *Muka Tangata People, Food and Fibre Workforce Development Council, Te Whakatōnga, 2023.*

<sup>3</sup> *Ibid.*

<sup>4</sup> *Adult and Community Education Aotearoa, Māori Success as Māori, 2014.*

<sup>5</sup> *Ako Aotearoa, Māori Learner Success in Tertiary Education, 2017.*

<sup>6</sup> *Ibid.*

<sup>7</sup> *Ibid.*

Culturally competent employers and providers can better understand, and respect Māori learning methods and honour their culture and values, promoting inclusivity and support for Māori ākonga.

## Provider/Employer Considerations and Iwi Related Exceptions:

In addition to incorporating Te Ao Māori elements into study programs delivered by providers and employers, it is also important to consider the related factors that directly impact their implementation. Providing guidance on how to effectively integrate these elements is crucial for their successful adoption.

- 1. Relationships:** This includes relationships between the provider/employer and Māori ākonga, their whānau, iwi/hapū, kaumātua and Māori communities.

<b>Provider Considerations:</b>	<ul style="list-style-type: none"> <li>• Involve iwi/hapū in decision-making processes related to educational content and delivery.</li> </ul>
<b>Employer Considerations:</b>	<ul style="list-style-type: none"> <li>• Maintain continuous support with Māori employees throughout their apprenticeship.</li> <li>• Create workplace environments that respect and incorporate Māori values and practices i.e do karakia before the start of the work day.</li> </ul>
<b>Iwi/Hapū related Exceptions:</b>	<ul style="list-style-type: none"> <li>• Recognise that tikanga Māori and kawa will vary by region, and tailor approaches accordingly.</li> <li>• Engage with local iwi/hapū to understand specific cultural expectations and incorporate them into educational and workplace practices.</li> <li>• Some hapū may prefer to have their iwi represent them in certain matters.</li> </ul>

- 2. Engagement:** This refers to the engagement between the provider/employer and Māori learners (and their whānau) during pre-enrollment, throughout the programme, and post-programme.

<b>Provider Considerations:</b>	<ul style="list-style-type: none"> <li>• Engage directly with Māori communities by organising and participating in community events that highlight the incorporation of tikanga Māori into the study programme. These events can serve as opportunities for dialogue, feedback, and mutual learning, ensuring that the study programme is culturally responsive and aligned with the aspirations of Māori ākonga.</li> <li>• Facilitate the inclusion of whānau for Māori ākonga during enrollment and throughout the duration of the course, recognising the importance of familial support in their educational journey.</li> <li>• Provide opportunities for post-programme involvement in Māori cultural events and initiatives i.e having graduation at the marae.</li> <li>• Maintain contact with Māori ākonga after their graduation and provide support on the next steps of their journey where possible.</li> <li>• Design programme activities that foster ongoing engagement with Māori perspectives and iwi/hapū i.e learning at the marae or work based learning on Māori whenua.</li> <li>• Consider the cultural fit and support for Māori ākonga during the recruitment process, ensuring they have the necessary support structures to succeed i.e have the option to bring whānau.</li> <li>• Ensure ongoing engagement with iwi/hapū to align engagement activities with Te Ao Māori and tikanga Māori.</li> </ul>
<b>Employer Considerations:</b>	<ul style="list-style-type: none"> <li>• Maintain continuous support and engagement with Māori employees throughout their apprenticeship.</li> <li>• Offer career development and progression opportunities that align with Māori cultural values.</li> <li>• Maintain contact with the Māori ākonga after their apprenticeship.</li> </ul>
<b>Iwi/Hapū related Exceptions:</b>	<ul style="list-style-type: none"> <li>• Recognise that tikanga Māori and kawa will vary by region, and tailor approaches accordingly.</li> <li>• Some hapū may prefer to have their iwi represent them in certain matters.</li> </ul>

3. **Education Curriculum:** This involves incorporating Te Tiriti o Waitangi principles, Te Ao Māori, Māori pedagogies, Māori world view, Māori principles and values, Māori aspirations and development, and tikanga Māori where appropriate to ensure the curriculum is compliant with accreditation standards and other compliance processes.

<b>Provider Considerations:</b>	<ul style="list-style-type: none"> <li>• Design pedagogy and assessment methods that recognise and value Māori knowledge, competencies, and perspectives (where feasible).</li> <li>• Ensure that curriculum materials and teaching strategies reflect Māori values and principles such as whanaungatanga, manaakitanga and kaitiakitanga.</li> <li>• Involve apprentices in special projects aimed at benefiting Māori communities, which could encompass initiatives like environmental restoration projects incorporating traditional Māori concepts. Additionally, the identification and preservation of wāhi tapu, such as pa sites or culturally significant locations, could be another avenue to explore within this framework.</li> <li>• Ensure learning outcomes include specific competencies related to Te Ao Māori, such as understanding Te Tiriti o Waitangi implications in the industry, proficiency in basic Te Reo Māori, and application of Tikanga Māori in professional settings.</li> <li>• Include principles of Tikanga Māori to guide the apprenticeship's conduct, emphasising respect, collaboration, and shared responsibilities between learners, providers, and employers.</li> <li>• Acknowledge the principles of Te Tiriti o Waitangi within the apprenticeship agreement, ensuring that practices align with the treaty's expectations and rights of Māori as partners.</li> </ul>
<b>Employer Considerations:</b>	<ul style="list-style-type: none"> <li>• Integrate Māori values into organisational policies and practices.</li> <li>• Include principles of tikanga Māori to guide the apprenticeship's conduct, emphasising respect, collaboration, and shared responsibilities between learners, providers, and employers.</li> <li>• Acknowledge the principles of Te Tiriti o Waitangi within the apprenticeship agreement, ensuring that practices align with the treaty's expectations and rights of Māori as partners.</li> </ul>
<b>Iwi/Hapū related Exceptions:</b>	<ul style="list-style-type: none"> <li>• Consult with iwi representatives and cultural advisors to ensure that curriculum content and delivery respect and adhere to local/region tikanga Māori and kawa.</li> </ul>

4. **Learning:** This involves Ako learning, Māori learning practices, tikanga Māori, and ongoing support, catering to the needs of Māori ākonga and their preferred learning methods, such as wānanga or oral-based learning.

<b>Provider Considerations:</b>	<ul style="list-style-type: none"> <li>• Provide opportunities for reciprocal learning experiences, such as peer teaching, wānanga, oral based learning.</li> <li>• Provide learning at marae or places of significance for Māori ākonga such as wāhi taonga or Māori whenua.</li> <li>• Integrate tikanga Māori and kawa into daily classroom routines and interactions such as whakawhānaungatanga and karakia.</li> <li>• Facilitate learning conversations that are reflective of Māori realities, encouraging learners to connect their experiences and learning with their cultural identity and whānau/community responsibilities.</li> <li>• Facilitate work-based learning in Māori-owned businesses or organisations to expose apprentices to Māori business models, ethics, and community engagement practices.</li> </ul>
<b>Employer Considerations:</b>	<ul style="list-style-type: none"> <li>• Encourage apprentices to reflect on how Te Ao Māori principles are applied in their work and learning activities, fostering critical thinking about cultural integration and relevance.</li> </ul>
<b>Iwi/Hapū related Exceptions:</b>	<ul style="list-style-type: none"> <li>• Recognise that tikanga Māori and kawa will vary by region, and tailor approaches accordingly.</li> </ul>

5. **Provider/Employer/Learner Uplift:** This includes enhancing cultural capability for providers and employers, as well as providing mentors and pastoral care to uplift Māori ākonga.

<b>Provider Considerations:</b>	<ul style="list-style-type: none"> <li>• Invest in cultural competency training for staff to ensure understanding and respect for tikanga Māori and Te Ao Māori.</li> <li>• Ensure pastoral care includes a holistic approach.</li> <li>• Pairing apprentices with mentors who possess not only expertise in their respective fields but also a deep understanding of Māori culture can offer invaluable guidance. These mentors not</li> </ul>
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	only facilitate professional development but also assist in navigating the intricacies of cultural responsibilities and connections within Māori communities.
<b>Employer Considerations:</b>	<ul style="list-style-type: none"> <li>• Offer training programs to enhance the cultural capability of all employees.</li> <li>• Ensure job descriptions include cultural competencies, such as understanding Te Tiriti o Waitangi principles, basic proficiency in Te Reo Māori, and familiarity with local iwi and hapū.</li> </ul>
<b>Iwi/Hapū related Exceptions:</b>	<ul style="list-style-type: none"> <li>• Engage with iwi/hapū leaders to ensure mentorship programs are in alignment with Tikanga Māori and are effective.</li> <li>• Engage with iwi/hapū or Māori organisations to provide cultural capability sessions for staff and employees that align with the tikanga and kawa of the region in question.</li> </ul>

## Stocktake of Existing Education Models

The desktop analysis has revealed a diverse array of educational training models and frameworks currently utilised within the education sector.

The education models and frameworks found in no particular order are:

1. Te Ao Tiketike Model- Ako Aotearoa
2. Whiria Te Ako- Te Pūkenga
3. The Tapa Toru Model- Joesph Te Rito & Graeme Smith/ Ako Aotearoa
4. The Holistic Learner Model-
5. The Kaikaikaroro Model – Hannah Simmonds /Ako Aotearoa
6. Te Rito Outcomes Framework- Te Pūkenga

### 1. Te Ao Tiketike Model - Ako Aotearoa

The Te Ako Tiketike model (as illustrated in Figure 2), designed to enhance outcomes for Māori ākonga in workplace-based training, applies effectively to various components of the FF DLA project by fostering environments that support learning and professional growth through cultural and relational lenses. This model is also currently used by the Primary ITO (Industry Training Organisation).

Figure 2- Te Ao Tiketike Model<sup>8</sup>



Here's how this model incorporates the identified common view elements:

<sup>8</sup> Ako Aotearoa (March 2013) *Māori Learners in Workplace Settings*

<b>Relationships:</b>	<ul style="list-style-type: none"> <li>• Whānau support and encouragement component in providing holistic support to Māori ākonga, ensuring they feel valued and supported both emotionally and physically throughout their training.</li> <li>• Refers to the relationships between the ākonga, employer, workmates and training organisation.</li> </ul>
<b>Engagement:</b>	<ul style="list-style-type: none"> <li>• Connectedness (with the ākonga, employer, ITO and colleagues)</li> </ul>
<b>Education Curriculum:</b>	<ul style="list-style-type: none"> <li>• Emphasis on connectedness and personal commitment ensures that the assessments, course content, and regulations are designed in a way that they resonate with the learners' cultural contexts and encourage their active participation and commitment.</li> </ul>
<b>Learning:</b>	<ul style="list-style-type: none"> <li>• Provides strong foundation for workplace learning.</li> </ul>
<b>Provider/Employer/Learner Uplift:</b>	<ul style="list-style-type: none"> <li>• The Tuakana-teina (older-younger) relationship concept of the model enhances these components by fostering a supportive mentoring relationship that is culturally responsive, enhancing the learning experience and making the workplace a supportive environment for personal and professional growth.</li> </ul>

## 2. Whiria Te Ako - Te Pūkenga

The Whiria Te Ako framework (as illustrated in Figure 3), serves as the cornerstone for designing educational programmes, facilitating learning, and conducting research for ākonga and kaiako. It ensures that ākonga are at the center of their vocational training experience, promoting value and relevance in their educational journey. The framework emphasises a transformative approach to learning, where Mātauranga Māori is privileged and integrated into all aspects of learning and teaching. This approach weaves together the strands of knowledge from various regions and disciplines, creating a cohesive and inclusive educational environment that respects and celebrates tikanga Māori and Te Ao Māori.

The principles within Whiria Te Ako framework are deliberately broad, allowing for local and regional variation to accommodate the unique needs and contexts of different communities. This flexibility ensures that while there are high-level guiding themes and ideas, the specifics can be adapted to fit regional and disciplinary nuances. By enabling this customisation, the framework supports diverse and culturally responsive practices that resonate with the values and beliefs of Māori ākonga and their wider whānau and communities. This adaptability also fosters innovation and responsiveness among educational providers and employers, ensuring that the implementation of the framework is meaningful and effective in various local contexts.

Figure 3- Te Pūkenga Whiria Te Ako<sup>9</sup>



<sup>9</sup> Te Pūkenga Whiria Te Ako (Work in Progress), 2022.

Here's how this model incorporates the identified common view elements:

<b>Relationships:</b>	<ul style="list-style-type: none"> <li>• Include relationships based on Māori principles that extend beyond the Māori ākonga/provider/employer to their whānau and iwi/hapū.</li> </ul>
<b>Engagement:</b>	<ul style="list-style-type: none"> <li>• Includes engagement between Māori ākonga/provider/employer based on cultural values and their whānau.</li> </ul>
<b>Education Curriculum:</b>	<ul style="list-style-type: none"> <li>• Incorporates Te Tiriti o Waitangi principles, Te Ao Māori, Māori pedagogies, Māori principles and values, Māori aspirations and development, and tikanga Māori into education curriculum.</li> </ul>
<b>Learning:</b>	<ul style="list-style-type: none"> <li>• Provides for the facilitation of work-based learning.</li> </ul>
<b>Provider/Employer/Learner Uplift:</b>	<ul style="list-style-type: none"> <li>• Provides for capability for providers, employers and Māori ākonga.</li> <li>• Pastoral care includes holistic approaches.</li> </ul>

### 3. Tapatoru Model - Joesph Te Rito & Graeme Smith/ Ako Aotearoa

The Tāpatoru model (as illustrated in Figure 4,) offers a holistic approach to learning by emphasising professional values, knowledge, and practice. This model integrates key aspects such as relationships, care, wellbeing, compassion, cultural understanding, feedback, design, engagement, and support. It aims to create a comprehensive framework that nurtures not only the academic growth of ākonga but also their overall well-being and cultural competence. Although it was designed to describe the capability of practitioners working with foundation-level learners, the overarching principles relate to the identified common view elements and provide guidance how these have been interpreted and applied.

Figure 4- Tapatoru Model<sup>10</sup>



Here's how this model incorporates the identified common view elements:

<b>Relationships:</b>	<ul style="list-style-type: none"> <li>• Build agreements and specifications on the foundation of strong, respectful relationships.</li> <li>• Fosters a supportive professional community that encourages mutual assistance and collaboration.</li> </ul>
<b>Engagement:</b>	<ul style="list-style-type: none"> <li>• Accounts for collective engagement between the provider and Māori ākonga.</li> </ul>
<b>Education Curriculum:</b>	<ul style="list-style-type: none"> <li>• Design job descriptions and work functions are culturally informed and foster personal growth.</li> <li>• Approach recruitment with compassion, considering the diverse backgrounds of candidates.</li> </ul>

<sup>10</sup> Ako Aotearoa, Foundation Learning Professional Standards Framework Tapatoru, 2018.

	<ul style="list-style-type: none"> <li>• Includes Te Ao Māori and tikanga Māori.</li> </ul>
<b>Learning:</b>	<ul style="list-style-type: none"> <li>• Ground learning conversations and work-based learning in the context of the learners' experiences and cultural framework.</li> <li>• Ako learning is applied.</li> </ul>
<b>Provider/Employer/Learner Uplift:</b>	<ul style="list-style-type: none"> <li>• Ensure that learners are cared for in a way that supports their physical, emotional, and spiritual wellbeing.</li> <li>• Engage trainers and supervisors with resources and methods that are culturally aligned and responsive to the needs of learners.</li> <li>• Offers support to ensure that they are well-equipped to fulfil their roles.</li> </ul>

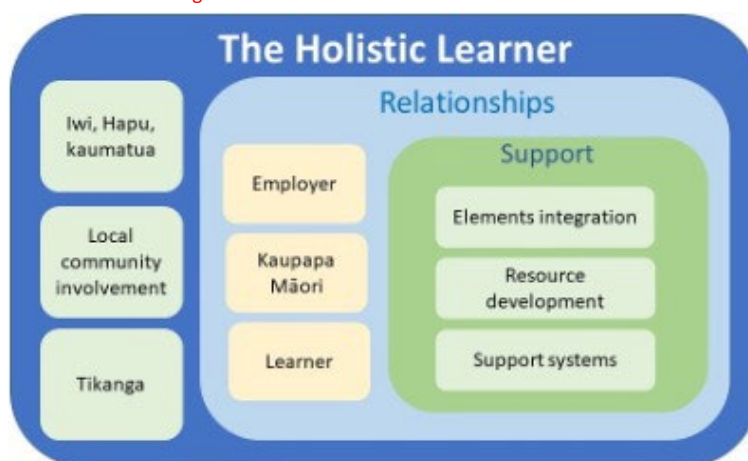
#### 4. The Holistic Learner Model - Food and Fibre Centre of Vocational Excellence

The Holistic Learner model (as illustrated in Figure 5) centres around the ākonga, emphasising the importance of relationships and support systems that surround and enable the ākonga growth and development. This model highlights the critical role of various relationships in the ākonga environment, including connections with iwi, hapū, kaumātua, local community involvement, and adherence to tikanga Māori.

In the relationships component, the model stresses the importance of interactions between the learner and their employer, the principles of Kaupapa Māori, and the broader learning community.

The support component encompasses elements integration, resource development, and robust support systems. These elements work together to ensure that ākonga receive the necessary resources and guidance to succeed. By integrating these support mechanisms, the Holistic Learner model aims to provide a comprehensive and nurturing educational experience that respects and incorporates tikanga Māori and Te Ao Māori ultimately fostering the holistic development of the learner.

Figure 5- The Holistic Learner Model<sup>11</sup>



Here's how this model incorporates the identified common view elements:

<b>Relationships:</b>	<ul style="list-style-type: none"> <li>• Build agreements and specifications on the foundation of strong, respectful relationships.</li> <li>• Fosters a strong community within the profession for mutual support.</li> </ul>
<b>Engagement:</b>	<ul style="list-style-type: none"> <li>• Accounts for collective engagement between the employer and Māori ākonga.</li> </ul>

<sup>11</sup> The Holistic Learner Model. Developed by Pūkenga Mahi, Rotorua (May 2022) for Food and Fibre CoVE's *Te Ao Māori Integration into Māori Cadetship* proposal which did not proceed beyond the investigation phase.

<b>Education Curriculum:</b>	<ul style="list-style-type: none"> <li>• Design job descriptions and work functions that are culturally informed and foster personal growth.</li> <li>• Approach recruitment with compassion, considering the diverse backgrounds of candidates.</li> <li>• Includes Te Ao Māori and tikanga Māori.</li> </ul>
<b>Learning:</b>	<ul style="list-style-type: none"> <li>• Ground learning conversations and work-based learning in the context of the learners' experiences and cultural framework.</li> </ul>
<b>Provider/Employer/Learner Uplift:</b>	<ul style="list-style-type: none"> <li>• Ensure that learners are cared for in a way that supports their physical, emotional, and spiritual wellbeing.</li> <li>• Engage trainers and supervisors with resources and methods that are culturally aligned and responsive to the needs of learners.</li> <li>• Offer support to ensure that they are well-equipped to fulfil their roles.</li> </ul>

### 5. Kaikaikaroro Model – Hannah Simmonds /Ako Aotearoa

The Kaikaikaroro model (as illustrated in Figure 6), is a conceptual model designed to enhance educational success for Māori ākonga. Developed through comprehensive research involving participants from three Wānanga (Te Wānanga o Raukawa, Te Wānanga o Aotearoa, and Te Whare Wānanga o Awanuiārangi), this framework serves as a reflective tool for educators and organisations and incorporates key principles of Te Ao Māori, which focus on contributing to Māori communities and supporting transformative educational practices. The Kaikaikaroro framework is visually represented through the metaphor of a triangle-shaped shellfish, symbolising robustness and balance. It consists of five interconnected kaupapa (principles):

- **Tikanga Māori:** Grounded in tikanga, reo, uara, kaupapa, and wairua Māori, informing all aspects of daily interactions.
- **Tikanga ā-Tauira:** Encompasses whānau, whakapapa, and the restoration of individual and collective mātauranga.
- **Tikanga ā-Wānanga:** Focuses on practice, design, and delivery of educational programs, contributing to community and restoring mātauranga.
- **Hononga ā-Motu:** Relates to the national context of Aotearoa, addressing the 'why', the 'how', and the 'what' of educational practices.
- **Hononga ā-Taketake:** Connects to global indigenous communities, supporting ongoing learning and shared experiences.



Figure 6- Kaikaikaroro Model<sup>12</sup>



Here's how this model incorporates the identified common view elements:

<b>Relationships:</b>	<ul style="list-style-type: none"> <li>• Takes into account relationships with providers, Māori ākonga and their whānau, hapū, iwi and wider community.</li> <li>• Focuses on the collectives as well as the Māori ākonga.</li> </ul>
<b>Engagement:</b>	<ul style="list-style-type: none"> <li>• Accounts for collective engagement between the provider and Māori ākonga.</li> </ul>
<b>Education Curriculum:</b>	<ul style="list-style-type: none"> <li>• Designs curriculum around Te Tiriti o Waitangi principles, Te Ao Māori, Māori pedagogies, Te Ao Māori, Māori principles and values, Māori aspirations and development, and tikanga Māori.</li> <li>• Approaches recruitment with compassion, considering the diverse backgrounds of candidates.</li> <li>• Includes Te Ao Māori and tikanga Māori in education curriculum.</li> </ul>
<b>Learning:</b>	<ul style="list-style-type: none"> <li>• Ako learning is applied.</li> <li>• Holistic approach to learning.</li> <li>• Emphasis on wānanga learning.</li> <li>• Tikanga Māori is incorporated into learning practices.</li> </ul>
<b>Provider/Employer/Learner Uplift:</b>	<ul style="list-style-type: none"> <li>• Ensure Māori ākonga are cared for in a way that supports their physical, emotional, and spiritual wellbeing.</li> </ul>

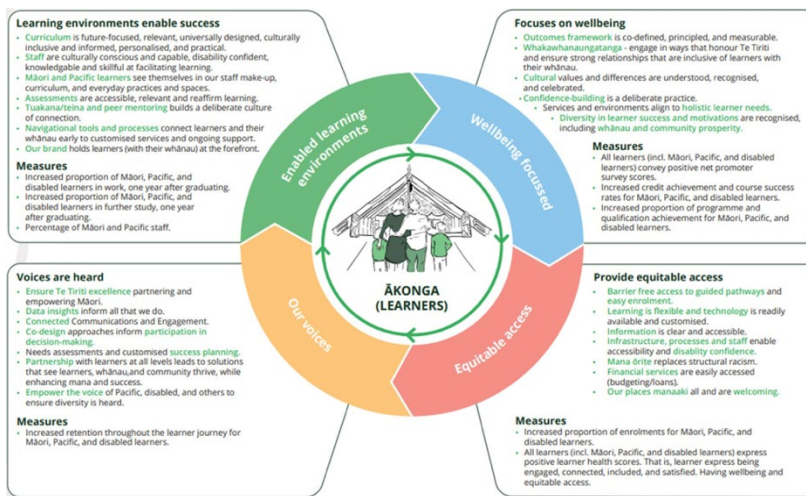
<sup>12</sup> Kaikaikaroro- Enhancing Student Success, Hannah Simmonds, 2021.

- Engage trainers and supervisors with resources and methods that are culturally aligned and responsive to the needs of learners.
- Offer support to ensure that they are well-equipped to fulfil their roles.

## 6. Te Rito Outcomes Framework - Te Pūkenga

The Te Rito outcomes framework (as illustrated in Figure 7), provides a comprehensive approach to enhancing the learning experiences and outcomes for ākongā (learners). It is centered around four interconnected areas: enabling learning environments, focusing on wellbeing, ensure all voices are heard and providing equitable access. Each area is crucial for creating a supportive and effective educational environment.

Figure 7- Te Rito Outcomes Framework<sup>13</sup>



Here's how this framework incorporates the common view elements:

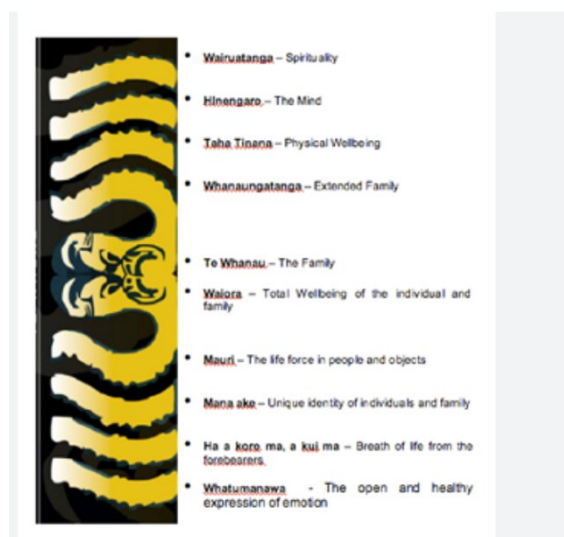
<b>Relationships:</b>	<ul style="list-style-type: none"> <li>• Includes relationships with whānau.</li> <li>• Fosters a supportive professional community that encourages mutual assistance and collaboration.</li> </ul>
<b>Engagement:</b>	<ul style="list-style-type: none"> <li>• Uses the concept of whakawhānaungatanga to engage in ways that honour Te Tiriti o Waitangi.</li> </ul>
<b>Education Curriculum:</b>	<ul style="list-style-type: none"> <li>• Co design approached to inform participation in decision-making</li> <li>• Cultural values are recognised, valued and supported.</li> </ul>
<b>Learning:</b>	<ul style="list-style-type: none"> <li>• Staff are culturally competent.</li> <li>• Māori ākongā are supported.</li> <li>• Holistic approach to ākongā needs.</li> </ul>
<b>Provider/Employer/Learner Uplift:</b>	<ul style="list-style-type: none"> <li>• Ensure that ākongā are cared for in a way that supports their physical, emotional, and spiritual wellbeing.</li> <li>• Engage trainers and supervisors with resources and methods that are culturally aligned and responsive to the needs of learners.</li> <li>• Offers support to ensure that they are well-equipped to fulfil their roles.</li> </ul>

<sup>13</sup> Te Rito Outcomes Framework, Te Pūkenga, 2022.

## 7. Te Wheke Model - Rose Pere

The Te Wheke Model (as illustrated in Figure 8), was originally developed for the health sector, its principles can be effectively applied to the education sector. The concept of Te Wheke, the octopus, is to define family health. The head of the octopus represents te whānau, the eyes of the octopus as waiora (total wellbeing for the individual and family) and each of the eight tentacles representing a specific dimension of health. The dimensions are interwoven and this represents the close relationship of the tentacles.

Figure 8- Te Wheke Model<sup>14</sup>



Here's how this framework incorporates the identified common view elements:

<b>Relationships:</b>	<ul style="list-style-type: none"> <li>• Whānaungatanga and Te Whānau emphasise the importance of family and extended family relationships.</li> </ul>
<b>Engagement:</b>	<ul style="list-style-type: none"> <li>• Wairuatanga and Mana ake highlight the importance of spiritual health and individual identity. Engaging with students in a way that respects and incorporates their spiritual beliefs and unique identities fosters a sense of belonging and enhances engagement.</li> </ul>
<b>Education Curriculum:</b>	<ul style="list-style-type: none"> <li>• Taha Tinana and Mauri stress the importance of physical health and vitality. An education curriculum that incorporates these elements can include physical education, health education, and activities that promote physical well-being.</li> </ul>
<b>Learning:</b>	<ul style="list-style-type: none"> <li>• Hinengaro and Whatumanawa focus on mental health and emotional expression. Learning strategies should support students' mental well-being and encourage healthy emotional expression.</li> </ul>
<b>Provider/Employer/Learner Uplift:</b>	<ul style="list-style-type: none"> <li>• Waiora and Ha a koro ma, a kui ma emphasise the overall well-being of individuals and the connection to ancestors. Providers and employers can uplift learners by ensuring their well-being is a priority.</li> </ul>

## 8. Te Whare Tapa Whā Model - Mason Durie

The Te Whare Tapa Whā Model (as illustrated in Figure 9), was originally developed for the health sector, its principles can be effectively applied to the education sector. This model, depicted in the image, provides a holistic framework that can enhance the educational experiences and outcomes for Māori ākonga. It centers around four interconnected areas: Taha Tinana, Taha Wairua, Taha Whānau, and Taha Hinengaro. Each area is crucial for creating a supportive and effective educational environment.

<sup>14</sup> Te Wheke Model, Rose Pere (1997).

Figure 9- Te Whare Tapa Whā Model<sup>15</sup>



Here's how this framework incorporates the identified common view elements:

<p><b>Relationships:</b></p>	<ul style="list-style-type: none"> <li>• Taha Whānau emphasises the importance of family and social connections. This element can be applied to the relationships between providers, employers, and Māori learners by fostering strong, supportive connections. Whenua highlights the significance of Māori ākonga connection to the land which is the connection to their tīpuna and generations that come after. It also can be seen as a place of belonging which can be interpreted to your whānau, your place of study or work</li> </ul>
<p><b>Engagement:</b></p>	<ul style="list-style-type: none"> <li>• Taha Wairua highlights the significance of spiritual health and cultural identity. Engaging with Māori ākonga and their whānau should involve respecting and integrating their spiritual beliefs and practices.</li> </ul>
<p><b>Education Curriculum:</b></p>	<ul style="list-style-type: none"> <li>• Taha Tinana relates to physical health, which can be extended to include practical, hands-on learning experiences that are essential in vocational education.</li> </ul>
<p><b>Learning:</b></p>	<ul style="list-style-type: none"> <li>• Taha Hinengaro focuses on mental health and cognitive development. Applying this to the learning process means recognising the importance of mental well-being in educational success.</li> </ul>
<p><b>Provider/Employer/Learner Uplift:</b></p>	<ul style="list-style-type: none"> <li>• Taha Wairua and Taha Whānau can both be seen in this context. This can be interpreted to focus on uplifting learners by enhancing their cultural capability and providing holistic support that includes spiritual and familial aspects.</li> </ul>

## Vocational Education Models Against the Common View

Using the identified common view elements, we conducted an assessment of existing vocational education models and frameworks to pinpoint both commonalities and disparities. This evaluation process is critical, as it allows us to discern where these models align with the goals of integrating Te Ao Māori perspectives and where they fall short. While acknowledging that these models were developed to meet specific needs and are effective within their original contexts, this assessment illuminates areas where enhancements are recommended to fulfill the broader objectives of this initiative.

<sup>15</sup> Te Whare Tapa Whā Model, Mason Durie (1984).

Through this detailed analysis, we can identify the strengths of existing frameworks in incorporating Te Ao Māori elements and highlight the gaps that need to be addressed to ensure a comprehensive and culturally responsive educational approach. By understanding these areas of alignment and discrepancy, we can make informed recommendations for improvements, thereby ensuring that the educational models not only meet their initial purposes but also align with the overarching goals of creating an inclusive and supportive learning environment for Māori ākonga.

<u>Education Models Frameworks</u>	<u>Relationships</u> <i>Māori Learners</i> <i>Iwi/Hapū</i> <i>Kaumātua</i> <i>Māori Organisations</i>	<u>Engagement</u> <i>Pre-Enrolment</i> <i>During Programme</i> <i>Post Programme</i> <i>Iwi/Hapū</i>	<u>Education Curriculum</u> <i>Te Tiriti o Waitangi</i> <i>Māori Pedagogies</i> <i>Te Ao Māori</i> <i>Māori Principles and Values</i> <i>Māori Aspirations and Development</i> <i>Tikanga Māori</i>	<u>Learning</u> <i>Ako Learning</i> <i>Learning Practices</i> <i>Tikanga Māori</i> <i>On going Support</i>	<u>Provider/ Employer/ Learner Uplift</u> <i>Cultural Capability</i> <i>Mentors</i>
<b>Te Ao Tiketike Model:</b>	Does take into account relationships between providers, employers and Māori ākonga that extend beyond their immediate whānau.	Does take into account the connectness between the learner, employer and provider which can be interpreted to engagement. <b>However it doesn't explicitly define engagement at any stage.</b>	Does take into account that more targeted literacy and numeracy assistance is needed for Māori ākonga <b>however no education curriculum is mentioned and how Te Ao Māori perspectives are applied or incorporated.</b>	<b>Does not detail tikanga Māori customs or Māori learning practices.</b>	Does account for mentors (tuakana-teina relationship concept) but does <b>not define cultural capability for provider and employers.</b>
<b>Whiria Te Ako:</b>	Does take into account relationships between providers, employers and Māori ākonga that extend beyond their immediate whānau.	Includes engagement during programme. <b>It is unclear from the research found if there is pre &amp; post engagement with ākonga and whether Iwi/hapū or the wider community are apart of this.</b>	All elements are interwoven and acknowledged in framework. <b>However does not go into detail on how these are applied to the curriculum.</b>	Provides for practical and work based learning. <b>Is not clear whether there is on going support for Māori ākonga.</b>	Does account for capability <b>but it is unclear from the research what type of pastoral care is available and if this includes mentors.</b>
<b>The Tapa Toru Model</b>	The model includes fostering meaningful and positive relationships and support systems. <b>It does not explicitly state with whom these relationships are fostered (e.g., whānau, iwi/hapū).</b>	The model highlights professional practice elements like engagement with stakeholders and ongoing professional learning and development. <b>Specifics on pre-enrolment, during program, and post-program engagement with learners, iwi/hapū are not detailed.</b>	Professional knowledge includes context, approaches, resources, and cultural understanding (tikanga). While it acknowledges the need for culturally appropriate resources and approaches, <b>detailed inclusion of Te Ao Māori perspectives in the curriculum is not mentioned.</b>	Professional practice involves designing learning that strengthens foundation skills, supporting and facilitating foundation learning, and using feedback mechanisms. While it acknowledges the need for culturally appropriate resources and approaches, <b>detailed inclusion of Te Ao Māori perspectives in the curriculum is not mentioned.</b>	There is an indirect inclusion through the emphasis on professional practice and engagement with stakeholders. <b>Specific mechanisms for uplifting providers, employers, or learners are not detailed in the model.</b>
<b>The Holistic Learner Model</b>	Includes relationships that extend beyond immediate whānau, involving iwi, hapū, kaumātua, and local	The model indirectly includes engagement through its emphasis on relationships and support systems. <b>It does not</b>	The model includes the integration of Kaupapa Māori and tikanga Māori in the support elements. While it acknowledges	The model includes support systems and resource development, implying a focus on	The model includes employer relationships and support systems aimed at uplifting the learner. <b>It does not</b>

	community involvement.	explicitly detail pre-enrolment, during program, and post-program engagement stages, nor does it mention engagement of iwi/hapū at specific stages.	cultural principles and values, it does not provide specific details on how these are incorporated and applied into the education curriculum.	practical and work-based learning. It does not explicitly mention ongoing support for Māori ākonga or specific Māori learning practices and customs.	provide specific mechanisms for the uplift of providers or employers but emphasises learner support through resource development and elements integration.
<b>The Kaikaikaroro Model</b>	Emphasises relationships that extend beyond the immediate whānau, including connections with hapū, iwi, and the wider community. The model does not specifically mention employer relationships, focusing more on educational and community connections.	Engagement is holistic, involving pre-enrollment, during program, and post-program phases. The model does not explicitly mention structured engagement with employers during or after apprenticeships.	The education curriculum is deeply rooted in Māori pedagogies, including Te Ao Māori perspectives, tikanga Māori, and Māori principles and values. It integrates Te Reo Māori, hapū, and iwi development as core components of the curriculum.	The model encompasses ongoing support, practical and work-based learning, and the integration of Māori customs and learning practices. It also emphasises the importance of continuous reflection and adaptation of learning practices such as wānanga to better serve Māori learners.	The model includes a focus on cultural capability and the role of mentors, especially in the form of the tuakana-teina relationship, which fosters mutual learning and support. There is no detailed explanation of how providers and employers are specifically trained or supported to uplift ākonga.
<b>Te Rito Outcomes Framework</b>	Takes into account relationships that extend beyond immediate whānau, including iwi, hapū, kaumātua, and Māori organisations. It emphasises the importance of relationships in supporting the learner's journey. Specific employer relationships are not detailed, focusing more on educational and community connections.	Engagement is included throughout the educational journey, with a focus on pre-enrollment, during the program, and post-program phases. It also highlights the importance of Te Tiriti o Waitangi and involving iwi/hapū in these stages. Detailed stages of engagement with employers are not specified.	Framework includes Te Tiriti o Waitangi, Māori pedagogies, Māori world view, Māori principles and values, and Māori aspirations and development. It also emphasises tikanga Māori as foundational, however does not go in detail how this is applied or incorporated.	The model supports ongoing learning, including practices rooted in Māori customs, practical and work-based learning, and continuous support. It promotes a holistic approach to learning that includes whānau and community involvement. Detailed instructional methods and formal learning practices are not provided.	The model includes cultural capability development and mentoring relationships, particularly through the tuakana-teina concept, which supports mutual learning and upliftment. Specific mechanisms for training or supporting providers and employers to uplift learners are not detailed.
<b>Te Wheke Model</b>	The model emphasises the importance of relationships that extend beyond immediate whānau, including extended family (whānaungatanga), family (te whānau), and the total well-being of the individual and family (waiora). Specific employer relationships are not detailed, focusing more on familial and community connections.	Engagement is reflected in the focus on whānaungatanga (extended family) and the interaction between family members to support each other's well-being. Detailed stages of engagement with educational institutions or employers are not explicitly mentioned.	Is infused with Māori world views, principles, and values, however does not state education curriculum and how these are applied and incorporated.	Supports ongoing learning through the interpretation on continuous well-being (waiora) and the life force (mauri) of individuals and families. It promotes learning practices that are culturally responsive and inclusive of Māori customs. Detailed instructional methods and formal learning practices are not provided.	Aspects of cultural capability and the importance of mentors through concepts such as whanaungatanga and manaakitanga (support and hospitality). These elements help uplift the learner by providing a supportive and culturally grounded environment. Specific mechanisms for training or supporting providers and employers to uplift learners are not detailed.
<b>Te Whare Tapa Whā Model</b>	Includes relationships through Taha Whānau, emphasising the	Engagement is represented by the holistic inclusion of	Includes Māori world views, and principles. It integrates the four	The model could be interpreted to support ongoing	Aspects of cultural capability and the importance of mentors

importance of family, community, and social connections. It recognises the significance of whānau in providing support, care, and a sense of belonging. <b>Specific employer/provider relationships are not detailed, focusing more on familial and community connections.</b>	whānau and the wider community in health and well-being. The model promotes active participation in maintaining these relationships and integrating cultural values in everyday life. <b>Detailed stages of engagement with educational institutions or employers are not explicitly mentioned.</b>	dimensions of well-being into the educational framework, promoting a holistic approach to learning, <b>however does not state educational curriculum or how these principles are applied and incorporated.</b>	learning through the integration of Taha Hinengaro and Taha Wairua, emphasising mental and spiritual well-being. It promotes learning practices that are culturally responsive and inclusive of Māori customs. <b>Detailed instructional methods and formal learning practices are not provided.</b>	through concepts such as Taha Whānau and Whenua could be interpreted. <b>However specific mechanisms for mentors, training or supporting providers and employers to uplift learners are not detailed.</b>
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The findings reveal that while most vocational education models and frameworks incorporate aspects of the identified common view elements, none of them encompass all elements comprehensively. This absence of full incorporation is due to these models being developed with specific purposes in mind. For instance, the Te Ao Tikeike model was designed specifically for work-based learning, which explains its inclusion of certain Māori perspectives relevant to that context. This focused development approach means that while some Te Ao Māori elements are integrated, these models do not cover the full spectrum of Te Ao Māori perspectives necessary for this initiative.

It is important to acknowledge that this limitation is understandable, as each model was created with distinct goals and priorities. The specific focus of these models is appropriate for their intended purposes. However, the objective of this initiative is to ensure that all Te Ao Māori perspectives and elements are included comprehensively, providing a more holistic and inclusive engagement framework that fully integrates Te Ao Māori perspectives.

## RECOMMENDATIONS

Based on the research findings, the following recommendations for incorporating the key common view elements and addressing disparities within existing Māori education models are prioritised as follows:

### 1. Create a New Model Integrating Te Ao Māori Elements

Developing a new educational model that fully integrates all common view elements across all aspects of the FF DLA presents a strategic opportunity for Food and Fibre CoVE. This comprehensive model can also serve as an overarching engagement framework applicable to all food and fibre projects. The approach involves designing a framework that aligns with the unique characteristics of the food and fibre sectors while addressing the diverse cultural and educational needs of Māori ākonga. By embedding Te Ao Māori elements deeply into the curriculum, this model ensures that educational practices are both culturally sensitive and enriching for all participants. This holistic integration promotes a more inclusive and supportive learning environment, benefiting the entire educational community.

<b>Potential Challenges:</b> <b>Resource Intensive:</b> Crafting a new model from the ground up demands a significant investment of time, expertise, and financial resources. This includes funding for engagement, development, and the pilot testing phase.	<b>Positives:</b> <b>Tailored Education:</b> The ability to design an educational model that specifically caters to the cultural and learning needs of Māori ākonga is a significant advantage. This customisation ensures that the education provided is relevant and engaging
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	to Māori and therefore making providing a way for Māori to be successful in their education journey.
<b>Stakeholder Buy-In:</b> Securing the commitment and collaboration of all stakeholders, including providers, industry leaders, and Māori communities, can be complex. Stakeholders need to be convinced of the model's efficacy and cultural appropriateness.	<b>Cultural Resonance:</b> By integrating Te Ao Māori elements thoroughly, the curriculum becomes more culturally relevant and respectful, fostering a deeper connection between Māori ākonga and their heritage.
<b>Implementation Complexity:</b> The practical aspects of implementing a new model across multiple educational institutions and ensuring uniformity in its application present logistical hurdles.	<b>Holistic Development:</b> A model that embraces Te Ao Māori principles supports the holistic development of students, addressing not just academic needs but also cultural, spiritual, and emotional growth. This can lead to a more supportive and inclusive learning environment, improving overall educational outcomes.

### **Recommendation 2: Adopt a Dual Model Approach**

The recommendation to adopt a dual model approach, utilising both Whiria Te Ako and the Kaikaikaroro models, aims to leverage the strengths of each to effectively cover all identified Te Ao Māori elements. One approach could be to use Whiria Te Ako as the transactional model, focusing on practical implementation, while Kaikaikaroro could serve as the philosophical model, providing a deeper understanding of Te Ao Māori elements and how they are applied. This combination ensures a comprehensive framework that addresses both the practical and philosophical aspects of Te Ao Māori elements. Although this approach might introduce some complexities in terms of execution and clarity, it can potentially offer a more comprehensive and robust framework for addressing disparities.

<b>Potential Challenges:</b>	<b>Positives:</b>
<b>Complexity in Integration:</b> Integrating two distinct models can lead to challenges in maintaining clarity and avoiding overlap. Providers, their staff and ākonga might find it difficult to navigate the combined framework, which could impact the effectiveness of the educational delivery.	<b>Comprehensive Coverage:</b> Utilising both models provides a more comprehensive incorporation of Te Ao Māori elements, addressing disparities that might arise from relying on a single model.
<b>Training Requirements:</b> Extensive training is required to ensure that providers and their staff are proficient in applying both models. This training needs to be thorough and ongoing, which can be both time-consuming and costly.	<b>Flexibility:</b> The dual model approach allows for greater flexibility in teaching methods, accommodating a wider range of learning styles and preferences. This flexibility can enhance student engagement and learning outcomes.
<b>Consistency Issues:</b> Ensuring that both models are consistently applied and understood across different educational settings is challenging. Variations in interpretation and implementation could affect the overall success of the dual model approach.	<b>Enhanced Learning Outcomes:</b> By combining the strengths of both models, this approach can lead to more effective education that is both culturally relevant and academically rigorous. This can significantly improve educational outcomes for Māori ākonga, fostering a more inclusive and supportive learning environment.

### **Recommendation 3: Keep the Status Quo (Enhance Cultural Competency Training and Strengthen Engagement with Māori Communities)**

Investing in systematic and comprehensive cultural competency training for providers, staff, and project teams, guided by Te Ao Māori elements, is crucial regardless of whether the current approach or recommendations 1 or 2 are chosen. This training ensures that providers and their staff are culturally competent to deliver the framework appropriately. Additionally, developing stronger partnerships with Māori communities is essential to ensure that educational content and delivery are



culturally relevant and supported by the community. This approach may involve collaborative curriculum development, community-based educational projects, and the active involvement of iwi/hapū representatives in educational planning and delivery.

<b>Potential Challenges:</b>	<b>Positives:</b>
<b>Training Implementation:</b> Ensuring that all staff receive comprehensive cultural competency training can be resource intensive. There may also be resistance from some staff who are unfamiliar with or hesitant about cultural training.	<b>Improved Cultural Understanding:</b> Cultural competency training enhances the ability of staff to understand, respect, and integrate Māori culture into their teaching practices. This leads to more inclusive and responsive education.
<b>Sustaining Partnerships:</b> Building and maintaining strong, trust-based relationships with Māori communities requires ongoing effort and commitment. These partnerships need to be nurtured continuously to remain effective and beneficial.	<b>Community Support:</b> Strong partnerships with Māori communities ensure that educational programs are culturally relevant and have the backing of those they aim to serve. This support is crucial for the success and sustainability of educational initiatives.
<b>Community Involvement:</b> Coordinating and involving community representatives in educational planning can be logistically challenging. This requires careful planning and clear communication to ensure that community input is effectively integrated into educational initiatives.	<b>Enhanced Educational Outcomes:</b> Culturally responsive education is likely to lead to better engagement and outcomes for Māori learners. When students see their culture reflected and respected in their education, they are more likely to feel valued and motivated, leading to improved academic performance and personal growth.

The recommendations prioritise integrating Te Ao Māori elements into Māori education models to address disparities and enhance outcomes for Māori ākonga. Each approach presents unique challenges, but the potential benefits of creating a more inclusive and culturally resonant educational framework are substantial.

## Recommended Approach

- The recommended approach is to develop a new model that incorporates all identified Te Ao Māori elements. This model will be tailored specifically to the food and fibre sector and designed for broad application, enabling national implementation and customisation to meet the specific needs of hapū and iwi.
- We are confident that, should the Board decide to proceed with Recommendation 1, the project can be completed efficiently. With the research phase already concluded, the next steps will involve developing the model in partnership with Food and Fibre CoVE. Following this, engagement is needed with Māori to test the framework, gather feedback and make necessary adjustments before finalising the model.
- Another recommendation is to utilise the Skills Framework<sup>16</sup> as a guide, ensuring that this model aligns with its structure. This approach comprises multiple components to ensure clarity and cohesion among providers, employers, and learners, thereby minimising confusion.

Other guiding principles that should be considered in the decision-making process:

<sup>16</sup> The New Approach to Learner Pathways, Food and Fibre Centre of Vocational Excellence & Muka Tangata (2024).

### **1. Strengthen Engagement with Māori Communities**

Develop stronger partnerships with Māori communities to ensure that educational content and delivery are culturally relevant and supported by the community/region. This could include collaborative curriculum development, community-based educational projects, and active involvement of hapū/iwi representatives in educational planning and delivery.

### **2. Feasibility and Resource Allocation**

Evaluate the resources required to develop a new model integrating Te Ao Māori across Food and Fibre projects, including testing and evaluation to ensure it can be changed and enhanced.

### **3. Training Efficacy and Staff Engagement**

Design cultural competency training to be comprehensive and ongoing, rather than a one-time session, to deepen understanding and practical application over time. Encourage active participation and feedback from staff undergoing cultural competency training to refine and improve the training process.

### **4. Māori Partnership**

Foster long-term relationships with Māori communities rather than project-based engagements. This helps build trust and ensures sustained support and involvement from the community. Ensure that partnerships and projects deliver tangible benefits to Māori communities, aligning with community needs and aspirations to foster mutual benefits.

### **5. Monitoring and Evaluation**

Regularly assess the impact of the new models and training programs on educational outcomes for Māori ākonga. Use these insights to make data-driven adjustments. Set up mechanisms for periodic review and adaptation of the educational models and community engagement strategies to respond to changing needs and feedback from Māori stakeholders.

## GLOSSARY

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**Ako:** Learning and teaching.

**Ako Learning:** Encompasses both teaching and learning. It emphasises the reciprocal relationship between teacher and learner, where both parties are seen as co-learners and co-teachers. This approach values the knowledge, experience, and cultural background that each individual brings to the learning environment.

**Ākonga:** Learners.

**Aroha:** Compassion, understanding.

**Hapū:** Sub tribe, a group of families with a common ancestor.

**Horopaki:** Context.

**Iwi:** Tribe.

**Kaiako:** Teachers.

**Kaimahi:** Workers, staff.

**Kaitiakitanga:** Stewardship.

**Kaumātua:** Elderly man, Elders

**Kawa:** Protocols, customs specific to a region or tribe.

**Mana:** Authority, power, prestige.

**Manaakitanga:** Hospitality, kindness, generosity, support.

**Māori:** the indigenous people of New Zealand.

**Mātauranga Māori:** Māori knowledge and understanding.

**Rangahau:** Research.

**Te Ao Māori:** The Māori world view.

**Te Ao Mārama:** The world of light, awareness.

**Te Aho Tāhuhu ā-Motu:** National guiding themes and ideas.

**Te Aho Tāhuhu ā-Rohe:** Regional and local nuances to knowledge and practices.

**Te Pūkenga:** New Zealand Institute of Skills and Technology.

**Te Tiriti o Waitangi:** The Treaty of Waitangi.

**Tuakana-teina:** A mentoring relationship where the older person (tuakana) supports and guides the younger (teina).

**Wāhi taonga:** Sacred places, treasured sites.

**Wairuatanga:** Spirituality.

**Whakapapa:** Genealogy, lineage.

**Whānau:** Family, extended family.

**Whānaungatanga:** Relationships, sense of family connection.

**Whenua:** Land.

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